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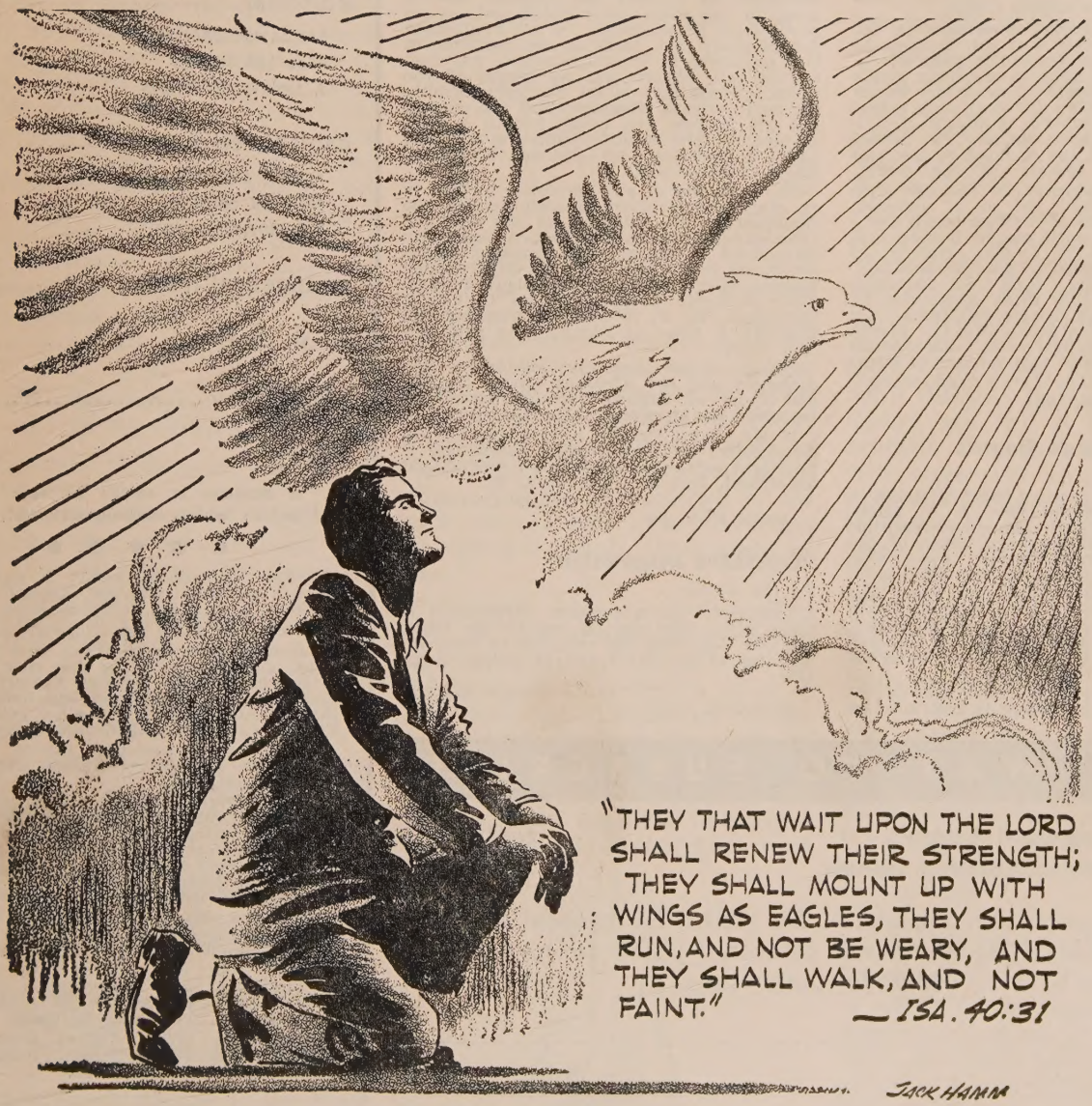
# Action

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

MARCH 1, 1956




OFFICIAL NAE ORGAN

# Readers Say—

### ROK's Rhee OK

*To the Editor:*

In a recent issue of *Action*, there was a letter to the editor which seemed to take him to task for placing a picture of ROK President Syngman Rhee on the cover of the October 15, 1955 issue.

It is certain that to anyone who knows Mr. Rhee, the editor's choice for a front page feature is most appropriate. Mr. Rhee has commanded the utmost respect for his personal life of piety, and for his public life of patriotism and self-sacrifice for his beloved country.

It is to be regretted that more people do not know the sterling qualities of this fine leader of the people of Korea.

ALVIN J. PAINE

Hatboro, Pa.

### Greetings From Holland

*To the Editor:*

I am greatly interested in the series of articles on "The Nature of the Unity We Seek" begun by Dr. Paul S. Rees. I shall want all of them for careful study.

Your Christian school movement in the USA is also of great interest. I want to write an article on it in my page of religious news which appears regularly in the *Rotterdammer*, a combination of four Dutch Christian dailies. Very little of your struggles for Christian schools is known in Holland where what is known as "The School Fight" some years ago resulted in the best Christian school system in the world.

You may be interested in the fact that evangelicals here have set up a new conference ground. One of the five board members who worked with me in buying this property is Dr. H. A. Colijn, president of "Evangelische Eenheid" (the Dutch NAE). We hope to use the "Bron" for Christian Life conferences, like those sponsored by the Evangelical Fellowship of India. We also hope to start a school for lay people teaching soul-winning in a three-month course. Pray for us in this venture of faith.

JAN J. VAN CAPELLEVEEN

Bennekom, Netherlands.

### Swedish-Language Papers

*To the Editor:*

Sometime ago I noted a short write-up in *Action* magazine about Rev. A. T. Lundholm terminating his long editorship of *Augustana*, Swedish-language paper of the Augustana Lutheran Church, upon that journal's 100th anniversary and demise.

I agree with Mr. Lundholm that "the older Swedish people can't speak to God in English as well as they can in Swedish." There is still a large number of Swedish "oldsters" in the USA who feel lost as the Swedish-language papers pass on.

I have good news for those who do not know where to turn. There is still in existence a splendid Swedish-language, independent, non-denominational weekly Bible fundamental church paper, *Missions-Vannen* (The Mission Friend), which for over 82 years has unselfishly served very largely within the constituency of the Covenant Mission Church of North America.

Older Swedes irrespective of denominational affiliation may secure a sample copy of *Missions-Vannen* if they will write to 365 W. Chicago Avenue, Chicago 10, Ill.

CARL J. NELSON

Turlock, Calif.

### A Christian Nation

*To the Editor:*

In the Feb. 1 issue of the *United Evangelical Action* under "Readers Say" is a letter from Mr. Alvin J. Paine in which he defends the maintenance of chaplains in the Armed Forces. With his position I am in full accord.

He states, however, that in the Constitution we are guaranteed liberty to "worship God according to the dictates of our own consciences." That guarantee is found *in substance* as regards the national government in the First Amendment and, as regards state governments, in the Fourteenth Amendment; but there is no mention of God anywhere in the Constitution, not even in the oath. There was no prayer in the Constitutional Convention. Benjamin Franklin made a most eloquent plea for prayer, but his motion was never put to a vote, warded off by a motion to adjourn. (Consult Elliott's *Debates* and Sparks' *Works of Benjamin Franklin*.)

The omission of any reference to God in an otherwise excellent Constitution may be remedied by the adoption of the so-called "Christian Amendment," which has been introduced in the national House of Representatives in identical bills by Congressmen Eugene Siler of Kentucky, Robert T. Ashmore of South Carolina, James B. Utt of California, W. F. Norrell of Arkansas and Kenneth J. Gray of Illinois. The first section reads:

"This nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of nations, through whom are bestowed the blessings of Almighty God."

If Mr. Paine desires a copy of the full Amendment and information concerning it he might write to the Christian Amendment Movement, Box 92, Pittsburgh, Pa.

JOHN COLEMAN

Drexel Hills, Pa.

### "Constant Inspiration"

*To the Editor:*

Your work is a constant inspiration to those of us who are far out on the firing line for God. May He continue to bless the ministry of the NAE and of *Action* magazine.

HAROLD KREGEL

Barcelona, Spain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# Action

## United Evangelical Action

*An Interdenominational Journal of News and Opinion with a Program for United Action*

JAMES DE FOREST MURCH
*Editor*

VERDA BLOOMHUFF
*Office Editor*


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A message in crayon by Jack Hamm, America's leading religious cartoonist.


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*Last in the Series, "The Nature of the Unity We Seek"--*

# The Reality of Church Unity*

HAROLD J. OCKENGA

THE reality of church unity is declared in Paul's Epistle to the Ephesians (Eph. 4:1-6). It is a simple declaration with no arguments, no plea, merely the acknowledgment of an already existing fact. He said, "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Truly Paul makes a plea on the basis of the reality of this unity, but the strength of that plea rests in the accomplished fact of a unity which is in existence for the church and not one which is yet to become existent. When he said, "Walk worthy of the vocation wherewith ye are called .... endeavoring to keep the unity of the Spirit in the bond of peace," he based this upon the fact that unity already exists. This plea is made in the transition from doctrines of Christian truth given in his discussion of the church and its exaltation in Christ to the heavenlies. He moves from what is "the hope of our calling" to a walk "worthy of our calling." In this transition from the theoretical to the practical, he bases his plea upon what is already an accomplished unity.

## I.
## The Existence of Unity in the Church

The reality of this unity arises from the fact that there is and can be only one body, one Spirit, one hope, one Lord, one faith, one baptism and one God. It is not strange that the unity here mentioned is seven fold. Seven is the number of redemption. It is witnessed in the seven petitions of the Lord's prayer, the perfect prayer which brings man and God together in perfect reconciliation.

It is witnessed in the seven parables of Matthew 13, describing the complete course of this age. It is witnessed in the seven letters of Christ to the churches contained in the book of Revelation. Seven undoubtedly is the number of reconciliation, containing four, the number of the world, and three, the number of the Godhead, joined together in perfect reconciliation. Even these seven bonds of unity are divided into three categories, each one connected with a person of the Trinity. First, there is the work of the Spirit, forming the body and calling an individual. Then there is the work of one Lord, about whom our faith is centered and in whom we are baptized. Then there is the work of God as Father who is the source of all and the end of all. Let us note these a little more carefully.

The first category begins with one body. The body of the church is now in existence and needs not therefore to be urged. There is only one mystical body of Christ, no other. That body was formed at Pentecost in fulfillment of the prayer of the Lord Jesus asking, "that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The believer becomes a member of this body of Christ by the Spirit when he is born again of the Spirit. "We being many, are one body in Christ, and every member one of another." And we are "baptized by one spirit into one body." For this reason the church is called, "The fulness of Him."

This body must never be identified with any one organizational church. All true believers are in no one church organization. Even a union of all Catholic and all Protestant churches would not be the body of Christ. Only a unity of the Spirit or a spiritual unity fits the description. The existence of such a spiritual body ought to be recognized in the presence of dangers threatening Christianity through organizational union. To claim that any one organization is the only true church must be considered bigotry in the minds of enlightened, biblical Christians. That claim is contrary to the Word of God. The one body already exists and it is the spiritual, mystical body of Christ.

The first catagory includes another unity, namely, *"one Spirit."* The Spirit referred to is the Holy Spirit, the Spirit of Christ which indwells the body, joining the parts to Christ, so that we individual believers become one in Him. It is one body because one Spirit indwells and activates that body. The indwelling of the Holy Spirit is the ground of our unity as the body of Christ. Hence, a sin against the unity of the body is a sin against the Holy Spirit. The reality of the indwelling Spirit demands that we exercise love toward and live at peace with the brethren. The same Spirit who convicts, regenerates, sanctifies, illumines, empowers and preserves the individual believer is the Spirit who binds us together as one in the body of Christ. Therefore, it is by one Spirit that we have access to the Father. Without that Spirit we cannot belong to the body of Christ and he who has the Spirit has the witness and knows that he belongs to Christ and to the church. He is prepared to experience unity with the brethren. It is for this reason that wherever saved men, men who are already members of the spiritual body of Christ, gather together a church inevitably forms. The one Spirit causes the one body.

The third unity in the first category is that of *"one hope of your calling."* The hope of our calling is the destiny to which Christ summons us. That destiny is called the inheritance of the saints. It is to be transformed into the image of Christ Himself. When we become believers we have one hope, the same hope, the expectation for the future, derived from our simple calling, that we shall be like unto Christ.

---

* An article appearing in the Aug. 10, 1943 issue of *United Evangelical Action* and reprinted here as a valuable contribution to our current series on "The Nature of the Unity We Seek."

A foretaste of that inheritance is given to us in the possession of the Holy Spirit. It is the earnest of our inheritance. This present experience of the Holy Spirit strengthens our Hope for our eternal destiny. Just as a drop of water made David long for a full draught from the well of Bethlehem so we, tasting of the Holy Spirit as the first fruit, await and long for the full fruit in our redemption. The gift of the Spirit produces this hope within us all. Therefore, our religion is one of hope against the hopelessness of a godless world. We hope for the restoration of the divine image, for life, for happiness, for knowledge and for infinite progress. Such a simple but beautiful hope for self and for creation dispels the gloom and holds man steady in his purposes.

The second category begins with the unity *"one Lord."* Lordship denotes sovereignty, authority, possession, ownership and Christ has all of these privileges. He is the supreme Lord of all, but especially those that believe, for they have been "bought with a price." We both belong to Christ as God and we also belong to Him as Redeemer. He is God first and Redeemer second and He will remain the Lord and God regardless of what our attitude toward Him is. With the recognition of the lordship of Christ true liberty for the believer rests in subjecting his reason to Christ's teachings, his conscience to Christ's commands, his heart and life to Christ's control. The foundation of Christian unity therefore rests upon the deity of Christ. "On this rock I will build my church." The Lord Jesus is in the middle of the unity as the source of the Spirit and as the revelation of the Father. He sheds forth the Holy Spirit and he made known or exegeted the Father unto us. Therefore Christ is the true uniting principle among men and the mediator between man and God. Our liberty rests in His will, but love is the motivation of our loyalty. Where Christ is Lord of the heart and mind and will no acts of disloyalty come. Realizing what He did for us upon the Cross, we are bound to love all who are blest by that Cross.

The second unity within this second category is *"one faith."* This faith is our objective creed, that which is preached and that which is believed, the faith which Paul persecuted before he propagated it, the faith to which the priests at Jerusalem were converted, the faith which was once and for all delivered to the saints. We have only one gospel, one faith or one system of truth. It is not the attitude of faith which saves, but it is the object of faith. Our trust must embrace such an object of faith before there will be salvation.

We have one faith not because we possess one creed, but because we inwardly embrace the object of faith, the Lord Jesus Christ. Thus objectively and subjectively we have the same faith. That faith obviously recognizes the Scriptures as the Word of God. It proclaims the trust in Christ as the Son of God and Saviour. It accepts the blood as the means of our redemption and the Spirit as the power of our sanctification and it is founded upon the universal acceptance of the primitive creeds of the church. Hence we find that the act of trust combined with the one faith is the means of salvation.

The third unity in the second category is *"one baptism."* This baptism is the bond of the covenant proclaiming us to be members of His spiritual community. That one baptism is of water in the name of the Father, Son and Holy Spirit. Paul said, "As many as have been baptized into Christ have put on Christ." Truly there may be various administrations and regulations concerning baptism, but there is one baptism in His name. This Christian baptism is the seal of our corporate life in Him. It cannot be private or secret because it is the public confession and sign of our common faith.

The third category is embraced in the statement, *one God and Father."* To God we sustain the two fold relationship of creature and of child. Here the transcendence and imminence of God is declared. His majesty and His pity meet. His sovereignty and His help are combined. God is over us (for this epistle is addressed to believers) and may thus be declared to be omnipotent. God is through all and therefore may be declared to be omnipotent. God is through all and therefore may be declared to be omnipresent. God is in all and therefore may be declared to be incarnate, transcendent and super mundane and yet simultaneously imminent and pervading all with His presence.

This recognition of the Trinity in its activity completes the basis of the unity of the church which is founded on the unity of the Trinity, with which we are mystically united on a common principle of life. This life is common to Christ and the Church and to Christ and God. Hence, we being joined unto Christ, are joined unto the Trinity and the life which is manifested as one, one in the Father and in the Son, is now one in the Son and in us. The Church, therefore, becomes the habitation of God through the Spirit. God abides in all the church pervading it and filling it with His presence. To be the fulness of Him is our glory.

This is the unity which now exists in the church and which can never be invalidated no matter how much it is repudiated by schisms, by errors or by aberrations of character and practice. It is the foundation of our spiritual unity.

## II.

## The Endeavor to Keep the Unity of the Spirit

Accepting Paul's plea that we are to endeavor to keep the unity of the Spirit in the bond of peace, let us examine the kind of unity spoken of, the violations of this spiritual unity and the zeal of our unity.

It is impossible to apply this plea for unity of the Spirit to a plea for ecclesiastical unity in our day. We hear much talk about the ecumenical movement, the unity of the church, the merging of denominations and even invitations to the churches to return to Rome. One of the most amazing spectacles is the attempt to unite the Anglican Church and the Greek Orthodox Church and on the other hand the attempt to unite the Episcopal Church and the Presbyterian Church. Supposing all these mergers were accomplished and we had an organizational unity, what would we attain? Would the world then believe? If the excesses of a united church organization under Torguemada were repeated in our generation would this cause the world to believe? It certainly did not cause the world to believe in the pre-Reformation day. Quite the contrary. We feel that such an aim is the greatest menace to Christianity of our day. It may bid fair to revive the Dark Ages of authoritarian, church-state blocks which would entirely liquidate the freedoms of our advanced civilization in religion and doctrine. A survey of the effect of Roman Catholic control in South America shows that wherever the Roman Church is in a majority it immediately attempts to stamp out all Protestant and missionary teaching.

True Christian unity, rather than being an ecclesiastical organizational unity, is a unity of which the Holy Spirit is the author. In the apostolic day each church was autonomous, but spiritually all the churches were a unit. Their life was one. They had no organizational unity. Even into the fourth century there were patriarchs in different regional organizations. Before the patriarchs existed the local organizations were under bishops and before the bishops in areas the autonomous churches existed by themselves.

*(Continued on page 6)*

# Billy Graham In India

## *An Ambassador for Christ*

GLENWOOD BLACKMORE

BILLY GRAHAM, Christ's ambassador to India, has made history in this land of teeming millions.

Never before has the American evangelist entered a country at a more difficult or perplexing time for Christians. Political development, government action, the violent speeches of various leaders, are but the thunder preluding an approaching storm which may repress Christian religious freedom in India, warning that the days of grace there are drawing to a close.

Dr. Graham had the warm invitations of all the Christian churches of India before attempting his venture of faith. Their response to his coming was overwhelming despite obstacles.

He arrived at Bombay in the midst of terrible political riots which obliged him to cancel his mass meeting. Two persons were killed outside the stadium where the meeting was scheduled to be held. A mob of rock-throwing hooligans attacked the police station only a few minutes after Christian leaders of Bombay had conferred with the police commissioner about the danger of holding the meeting.

When Billy returned to his hotel room he fell on his knees and prayed, "Oh God, help us to love these people. Help us to put our arms around them and love them as Christ would have done."

The masses did not get to hear Billy in Bombay, but a large indoor meeting was held for ministers and Christian workers. They rejoiced over the fact that God could use mob violence to make Bombay the most prayed-for city in history. Moving away from Bombay to less troubled areas to the South of India, the Graham team arrived in Madras where preparations for the meetings had banded the Christians together as never before. Reports of 24-hour prayer chains for God's blessing on the ministry of His word in this vital, throbbing land were followed by similarly inspiring accounts of people who walked as many as 400 miles to attend the meetings in Madras. People poured into the city, taxing its accommodations to the utmost. When all public places for housing had been utilized, people began going from house to house, in the tradition of the Acts of the Apostles, seeking shelter. Still hundreds had to sleep in the streets—small discomfort evidently to them for the eagerly sought spiritual help.

In Madras morning and evening meetings were scheduled at 7:00 a.m. and at 6:00 p.m. At dawn of the first day more than 5,000 were on hand seeking admittance. At the first evening meeting more than 30,000 were turned away. Thousands had camped all day at the meeting site, such was their eagerness to hear the message which was translated by two interpreters instead of the usual one. The two dialects used in these translations were the Telegu and Tamil.

At these meetings Billy Graham gave the invitation to accept Christ as he has done to millions around the world, and as it has been elsewhere the response was immediate and electric. Standing before the improvised platform to make public avowal to follow Jesus Christ were "holy" men whose foreheads bore the mark of what they once were; high and low caste standing as one before the cross of Christ; little children, thin and pitiful in their lack of proper food—a picture of the East reaching out eager hands to embrace Jesus Christ.

During the three large meetings held in Madras, more than 4,000 decisions for Christ were recorded but over three times that number received Gospels of John as an indication of their desire to accept Christ as Saviour. At every meeting counsellors in all the languages were desperately lacking as the overwhelming response exceeded all expectations and preparation. More than 100,000 Indians heard the evangelist during that three-day visit to Madras

Probably the highlight of the stay was when after addressing 10,000 of India's finest young men and women students, 250 of these future leaders stepped forward in response to the invitation to receive and to follow Jesus Christ.

Kottayam, at the Southern tip of India, was the next stop for the Graham team. There public interest was so great that hardly had they arrived in the city when almost unannounced a preliminary service was held for 25,000 people who gathered to hear the evangelist. 75,000 turned out the next night for the first scheduled service and at the final meeting in Kottayam, according to an Associated Press wire service report more than 100,000 gathered, making that number second only to the London Wembley Stadium meeting in 1954 when 120,000 attended. 300,000 persons to hear the Gospel message in three days was the final total in Kottayam.

Afterwards Graham moved by road to Palamcottah in the heart of Tinnivelli, another densely populated Christian Diocese. He held an Evangelistic Mission of two days' duration from Jan. 31 until Feb. 1. He gave the gospel invitation to 40,000 people in one of his audiences and an estimated 5,000 surged toward the platform. There was not enough space to hold them. The average response from a crowd like this is 1,000.

Many believing Christians in the packed throng expected God to do something big, but none was prepared for the thousands who moved forward to accept this new way of life.

A missionary who had served in India for twenty-five years stood off

to one side and looked on with shocked emotions. He said: "Our eyes have never seen anything like this." His prayers had been answered.

Presiding over a gathering of 15,000 on the grounds of New Delhi's YMCA was an Indian Christian Princess, Rajkumari Amrit Kaur, who in 1930 renounced her father's palace in Lucknow, became a Christian (Presbyterian), and is now India's Minister of Health. "Billy Graham," she said, "is one of those rare jewels who tread this earth periodically and draw, by their lives and teaching, millions of others closer to God."

Evangelist Graham bluntly tackled color questions: "Christ was born between East and West. He was not as light as I am, and was not as dark as you." To the folks at home Billy reported: "I am taking my wife a sari, the world's most beautiful garment. I mean to turn her into an Indian." And in USA newspaper columns he wrote: "The people of India love and respect America." He added: "I have fallen so much in love with India that I can be its good-will ambassador in my travels round the world."

Thus, after preaching to more people in a single campaign than any evangelist in India's history and exceeding Red Communists Bulganin and Khrushchev in crowd-getting ability, the valiant ambassador for Christ set out for Hong Kong and points East.

* * *

## Reality of Church Unity

*(Continued from page 4)*

Such spiritual unity is the most precious experience of believers and it gives the foundation for fellowship, love, mutual strengthening and growth of the church. From a sense of the unity of which the Holy Spirit is the author a revival is able to burn within our hearts.

But this spiritual unity is more difficult to keep than organizational unity. It is easy to exercise authority, to discipline, to rule, to excommunicate those who agree not with us but it is difficult to preserve love, respect, faith, humility, mutual honor one of another, which is necessary in a spiritual unity. The latter becomes a matter of self discipline in which most of us are lacking. We are always willing to discipline others, but very unwilling to discipline ourselves. For this reason the indwelling Spirit is the principle of unity among Christians and this may be promoted or disturbed.

Violations of spiritual unity exist wherever there is separation between the brethren in criticism, judgment, division and strife. This attitude of division and strife needs no cultivation for it is natural to every man, but the spirit of unity needs cultivations and care. Schism is a sin against the brethren, against spiritual unity, but also it is a sin against the Holy Spirit and therefore is one of the greatest of all sins. Contention among the brethren ought to be avoided like the plague. Men ought to take care to speak the truth in love, guarding against self-assertion, selfishness, pride and narrowness which may easily become a sin against the unity of the church.

Zeal for the promotion of this unity is the plea of St. Paul. He said, "Endeavor to keep the unity of the Spirit." Real effort, struggle and attention are involved in promoting unity. Since there is so much to divide, it always will require the efforts of the sons of peace to preserve unity. For this reason self-effacement, preferring of one before another in honor, reticence in promoting one's own cause, the practice of prayer, the giving place unto the will of God, are absolutely necessary in the preservation of the bond of peace, but are efficacious in bringing the Divine presence. "As hatred, pride and contention among Christians caused the Spirit to withdraw from them, so love and peace secure his presence" (*Hodge*). God has pronounced His blessing on the peacemakers, on those who labor to preserve peace among the discordant elements of the church. Let us endeavor to keep this unity of the Spirit in the bond of peace.

### III.

### Essentials for the Experience of Church Unity

Paul not only declared the reality of church unity and pled that we experience it in our communion one with another, but also declared the means of promoting this unity, which we take to be three fold: *purity, humility* and *charity*.

He introduced his exhortation with the words, "Walk worthy of the vocation wherewith you are called." The essence of our calling is defined in the earlier passages of this epistle as to "know Him." We are to be conformed to the image of Christ, to be holy. We are to be exalted in His high position, raised with Him and united with Him in the heavenlies. We are to constitute one family as the children of God. Our responsibility is to fulfill this calling, to answer Him, to reach the goal. Truly we shall always possess a sense of unworthiness. Even as Paul was penning these great words telling the glory of the church and our exalted position, with them he described himself as "the least of all saints." The nearer we attain to purity of life, doctrine and practice the nearer we will approach unity.

The second means interjected here is "all lowliness and meekness." It is time for us all to remember that we have nothing but what we have received. We participate in so great a redemption because of God's grace and not because of our own accomplishments. To be so exalted with Christ, to be made an heir of so much, to enter into our position as the sons of God necessitates humility and meekness. Well is it to receive such an exhortation immediately following the exposition of the reaches of Divine love in God's redemption of the church made known in the previous section of this epistle.

Walking in lowliness with humility of mind, absence of self-conceit and self-exaltation, in honor preferring one another, not thinking of ourselves more highly than we ought to think, is an attitude which will enable us to live in unity with our brethren. Recognition of our guilt and weakness should accomplish this. On the contrary, ambition and self-seeking will very soon destroy any such unity. When lowliness, meekness and gentleness are combined with strength we have a beautiful and irresistible combination. Christ gave us the perfect example of such gentleness, meekness, lowliness and humility and we must remember and endeavor to follow Him in this matter.

Finally Paul advanced the means of charity or love, "forbearing one another in love." "Longsuffering" is the suppression of anger or wrath, the deferring of retaliation in forbearance, the stepping aside when provoked in order to make room for divine wrath rather than taking affairs into our own hands. Would that the Christian brethren might remember that we have no right to retaliation between believers. We are to restrain ourselves in deference one to another, humbly and lovingly giving place unto others and thinking little of ourselves and our claims. This concern for others above all else is the means of our unity. This is declared to be the *summum bonum*, the means of overcoming all offenses.

The guarantee of church unity in experience conforming to the reality of unity in Spirit, rests upon the practice of this attitude of mind and heart. In the proportion that we succeed the Spirit of God will rest upon us in reviving power. With the realization of the reality of Christian unity we may be ready under the power of the Spirit to attack the problems of our day.

Action EDITORIAL

JAMES DeFOREST MURCH, Editor

Editorial Offices: United Evangelical Action, 111 East Fourth Street, Cincinnati 2, Ohio. U.S.A.

## Racial Integration

The decision of the United States Supreme Court declaring segregation of the races in the public schools to be unconstitutional has been the forerunner of an unfortunate clash between extremists on both sides of a most volatile issue.

We must recognize the fact that this decision is in harmony with the constitutional guarantee of equal freedom for all citizens and with the Christian principles of equal justice and love for all men.

It would be folly, however, not also to recognize the fact that there are various interpretations of these principles and various methods of their application. Social conditions under which the decision must be put into actual practice vary according to community and sectional areas.

We like the resolution on the Supreme Court's decision passed by the Southern Baptist Convention last June. In part, it recommends to its constituency—

That we commend the Supreme Court for deferring the application of the principle [of integration] both as to time and procedure until the nation shall have had time to work out methods by which transition from the present practice may be effected.

That we urge our people and all Christians to conduct themselves in this period of adjustment in the spirit of Christ; that we pray that God may guide us in our thinking and our attitudes to the end that we may help and not hinder the progress of justice and brotherly love; that we may exercise patience and good will in the discussions that must take place, and give a good testimony to the meaning of Christian faith and discipleship.

That we urge Christian statesmen and leaders in our churches to use their leadership in positive thought and planning to the end that this crisis in our national history shall not be made the occasion for new and bitter prejudices, but a movement toward a united nation embodying and proclaiming a democracy that will commend freedom to all peoples.

Much of the present disturbance and violence over integration is due to the activities of the National Association for the Advancement of Colored People. There are many fine sincere people in this organization but it is well to recall that the NAACP was organized at the instance, not of negroes, but of Russian immigrants. For many years the head of the NAACP was Mr. Walter White, who had only a trace of negro blood in his veins. The present president, Mr. Abe Spingarn, has no negro blood but is a member of an old Jewish family in New York City. There has always been a widespread belief that Communists have had much to do with the zeal of certain NAACP representatives in forcing issues and in stirring up trouble between the races.

The great mass of whites and negroes in the USA are good Christians and good Americans. They should not be stampeded into riots, lawsuits and rabble-rousing situations. If given time, men of wisdom and good spirit from both races can and will work out lawful solutions of their problems. If our crusaders must have some outlet for their zeal, let it be in the cause of love and peace for all men.

## Dead Sea Scrolls

Ever since the discovery of certain ancient Hebrew, Greek and Aramaic manuscripts in 1947 in caves by the Red Sea, biblical scholars have been interested in their possible contribution to our knowledge of religious thought and events.

"Liberal" propagandists have intimated that the "Dead Sea Scrolls" would possibly discredit much of the historical data in the New Testament or, at least, compel orthodox theologians to reinterpret basic Christian doctrine.

We have had little to say on the subject in these columns, being content to await a careful and scholarly verdict of biblical experts. A painstaking examination and study is still going on in Jerusalem.

What has been learned thus far is that the writings deal with the Period of the Second Temple (200 B.C.-70 A.D.) and that they contribute some valuable data on the sectarian movements in that era of Jewish religious history.

Dr. Samuel Sandmel, professor of Bible and Hellenistic Literature in Hebrew Union College, speaking before the Jewish Institute of Religion in Montreal the other day, said the Scrolls have been given "a fantastic welcome entirely out of proportion to their significance." The learned Hebraist said further that "respecting Christianity they offer a small and uncertain measure of information which is strictly limited to possible background data. The Scrolls tell us *not one word* about Christianity itself. They provide not one single point of departure for any need to reconsider or to revise any theories about Christian origins." Continuing, Dr. Sandmel, opined that "There has been for New Testament scholars little or no persuasion that contents of the Dead Sea Scrolls relate either vividly or directly to the literature of the New Testament."

Evidently, as the examination of these interesting manuscripts proceeds, evangelical Christians have no need to become unduly exercised. God's Word has stood all the tests of time. It has come through the perilous times of "destructive criticism" not only unscathed, but victorious over the now discredited theories of rationalistic critics. Lovers of the Holy Scriptures have nothing to fear from its enemies.

## A Significant Series

With Dr. Harold J. Ockenga's article, "The Reality of Church Unity," in this issue we bring to a close the series on "The Nature of the Unity We Seek." It was conceived in a correspondence between the editor and Dr. Paul S. Minear of the WCC Study Commission dealing with ecumenical problems. Members of the Commission have welcomed the viewpoint expressed by our evangelical leaders. While we disagree with the ecumenical theories held by many of the members we have no hesitancy in discussing our views with them. We trust that this contribution to current thinking on Christian unity may be used of God to His glory.

## Alaska and Hawaii

Recent developments in the drive to gain statehood for Alaska and Hawaii have interesting religious angles.

Alaska has just held a constitutional convention which has approved the inclusion of a preamble which leaves a definite inference that political, civil and religious liberty are ultimately the gift of God. The preamble reads as follows: "We, the people of Alaska, conscious of our heritage of political, civil and religious liberty, grateful to God and to those who founded the nation and pioneered this great land, reaffirm our belief in government by consent of the governed within the Union of States and do ordain and establish this Constitution for the State of Alaska.

An attempt had been made to remove mention of God, on the basis that the USA Constitution guarantees religious freedom. This attempt met early defeat in the constitutional convention.

Alaska has been considering adoption of the "Tennessee plan" of applying pressure toward the passage of the bill before the USA Congress which would grant statehood. By this plan senators and representatives would be elected by the people of Alaska and would be sent to Washington to await the granting of statehood which would mean their seating in Congress. This plan would serve to focus attention on the statehood issue.

Meanwhile, Hawaii, which is also hoping for statehood, has come under sharp criticism from some evangelical leaders because the Hawaiian legislature invited a Buddhist priest to offer prayer at its opening. It was stated that this was done in recognition of the resurgence of Buddhism among the many orientals in Hawaii.

This action has now caused evangelical leaders to give serious consideration to the proposed action of granting statehood to a USA possession which would have perhaps a population which from the religious standpoint would not be homogeneous with the rest of the American population.

The Hawaii Statehood Commission, with offices in Washington, denies that there is any resurgence of Buddhism in Hawaii. Buddhism, according to the commission, is dying out among the second, third and fourth generation orientals. The commission maintains that there are not more than 28 Buddhist places of worship in Hawaii.

The Hawaiian Constitution which was adopted in 1950 does not specifically mention God, but does refer to "Divine Guidance" in its preamble.

On the Senate side of the Capitol dome the bills granting statehood to Hawaii and Alaska have been tied together. On the House side they remain separate. At the present neither Hawaii nor Alaska is very optimistic about the chances of their bills being passed by this Congress.

NAE Office of Affairs, Washington, D. C.
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## Bout on Colombia

On January 24th the *New York Times* printed a full column article on the religious situation in Colombia, South America. This article was probably the most forthright and factual ever to appear in the secular press, and appeared under the by-line of Mr. Tad Szulc. The article made it clear that pressure to deny all religious freedom to Protestants in Colombia comes directly from the Roman Catholic Church.

The article also pointed out that the government had made many attempts to limit Protestant education. The most recent of these attempts was the imposition of certain regulations on three Presbyterian schools. The regulations first stated that Presbyterian schools must grant Catholic approved religious instruction for all Catholic students. It is, of course, probable that the Catholic Hierarchy in Colombia would approve only a priest to teach doctrine. Presbyterian officials in Colombia decided that rather than attempt to comply with such impossible restrictions they would find it necessary to accept only non-Catholic students. The Colombian government has now replied with the charge that the Presbyterian schools are being discriminatory in the acceptance of their students.

The article on religion further stated that other acts of violence had been committed against the Protestants in Colombia including the death of at least eleven Protestants and the severe beating of Rev. Julius Allan deGruyter of Charleston, West Virginia. Almost immediately after the appearance of this article the Colombian embassy in Washington issued a denial.

The Colombian Ambassador stated that Colombian provisions on school attendance are more liberal than those in the USA because they allow Catholic students to attend Protestant schools. This, of course, is pure camouflage. It simply points to an inconsistency in the application of certain regulations under the canon law of the Catholic Church.

In Colombia, for purposes of expediency, Catholic children are allowed to attend Protestant schools. In the USA, however, where the bulk of education is carried by the public school system, the Catholic Church will not allow Catholic children to attend Protestant schools. The Ambassador went on to point out that in Colombia the Catholic Church is the final authority in education. This means that the Colombian Ministry of Education is a "straw man" only. It is completely dominated by the Colombian cardinal and ultimately by the Pope and the Vatican.

Finally, the Ambassador stated that the incident involving Mr. De Gruyter had taken place in a saloon and that he was attacked by two men who were shouting insults and slander against the national government and the Catholic clergy. It appears, however, that this completely unfactual and unfounded statement was given little or no attention by the press.

## Eisenhower Speaks

President Eisenhower reaffirmed his belief that the United States is "a nation that was founded on a religious faith," at the International Christian Leadership breakfast in Washington on February 2. The presidential remarks were made in response to a gift from Conrad Hilton, who sponsored the breakfast. Hilton gave the President a silver plaque inscribed with the words of the prayer which the President offered at his inauguration in 1953, along with the desk and chair from the Statler hotel which were used by the President when he wrote the prayer on the morning of his inauguration.

Attending the Congressional breakfast were several officials and leaders of the NAE including Rev. George Ford, associate executive director, Dr. Harold J. Ockenga, and Dr. J. Elwin Wright of the Commission on International Relations, Rev. Donald H. Gill, assistant secretary of affairs, Dr. J. Palmer Muntz, Commission on Evangelism.

In making reference to his inaugural prayer the President said that "it seemed to me the perfectly natural thing to do." Then the President added that in gathering for prayer, "we are telling people that this nation is still a nation under God."

The President used a Scripture quotation, "When the strong armed keepeth his palace, his goods are in peace" (Luke 11:21). He added: "We intend to remain that strong, but let us always do it with the certainty that anyone who will come in integrity, observing the moral values that we know are imbedded in this great religious faith, will be received as a friend and taken with us down the road to the future in peace."

The President then concluded, after speaking for several minutes, "I had no intention of making a speech. As a matter of fact, I was promised I didn't have to—and I don't know how I got started. But thank you very much."

Then followed an address by Howard Butt, calling for Christian people to take advantage of the "golden opportunity" for spiritual emphasis which is evident in America today.

# EVANGELICAL NEWSFRONT



## —UNITED ACTION—

### Laymen Are Featured In NAE Convention

WHEATON, Ill.—One of the features of the 14th annual convention of the National Association of Evangelicals, which will be held April 10-13 in Cleveland, Ohio, is the Laymen's Luncheon, which is scheduled for Thursday, April 12.

Mr. Leon H. Sullivan, investment banker of Philadelphia, will speak on the "Layman's Testimony." Mr. Sullivan is actively engaged in Christian work and travels widely under the auspices of the Christian Business Men's Committee, Int.

The luncheon is being promoted by Mr. Kenneth Keyes, real estate broker in Miami, Florida, and head of the Laymen's Undergirding Program for the NAE. All interested laymen are invited to attend the luncheon, which will also be open to ministers and other convention delegates.

Other speakers featured for various sessions throughout the convention are Dr. Henry H. Savage, president of the NAE; Dr. Paul S. Rees, pastor of the First Covenant Church of Minneapolis and associated with the Billy Graham campaigns in England and Scotland; Dr. Howard Ferrin, president of Providence-Barrington Bible College; Rev. C. Morris Ward, radio speaker for the Assembly of God's broadcast, "Revival Time"; Dr. C. Stacey Woods, General Secretary of Inter-Varsity Christian Fellowship; Dr. Clyde W. Taylor, Secretary of Affairs of the NAE; and Dr. William Ward Ayer, evangelist and radio speaker.

Another special attraction of the coming convention is the church planning center, promoted by the Commission on Evangelism and Church Extension. This center, which will exhibit displays related to the building and furnishing of modern church plants, is an NAE service to acquaint delegates of the more than forty denominations that will be represented at the convention with new developments in church planning.

### Little Rock Evangelicals Promote Active Program

LITTLE ROCK, Ark.—The Greater Little Rock Evangelical Fellowship has just closed a successful teacher training school. Rev. Howard Hendricks of Dallas Theological Seminary was the instructor. The school was held for six nights with an average attendance of over 100 per night.

Through the courtesy of 50,000 watt station KTHS, Little Rock, the Evangelical Fellowship has a half hour Sunday morning broadcast which has done much to extend the evangelical testimony in this area.

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## —EVANGELISM—

### Visitation Evangelism Seminar Being Planned

CHICAGO.—Christ for America, with headquarters here, announces two seminars on Visitation Evangelism this spring. The first of these will be held in Milwaukee, Wisconsin April 21-25 to be followed by another at Kansas City, Missouri April 29-May 3.

At Milwaukee the Seminar will be held at the First Methodist Church in the heart of the city. Mr. R. G. LeTourneau, noted Christian industrialist, will speak at the opening rally on Sunday afternoon, April 22. The leaders of the Seminar here will be: Dr. Robert M. Parr, pastor of Detroit's 10,000-member Gilead Baptist Church, speaking on visitation evangelism. Dr. Walter L. Wilson of Kansas City, Missouri, noted author and Bible teacher, will conduct studies on personal soul-winning . . . Rev. Fred Kendal, pastor of the Christian-Hebrew Church of Detroit, will show Christians how to successfully win Jews to Christ . . . Mr. J. Strat Shufelt of Wheaton, Illinois will be the minister of music . . . and Mr. Horace F. Dean, President of Christ for America, will moderate each session of the Seminar. There will be daily discussions allowing audience participation. Approximately 600 evangelical pastors from throughout Wisconsin have been invited to attend. Many active laymen and women will also be present.

At Kansas City the Seminar will be held in the Grand Avenue Methodist Temple. The keynote message will be brought by Dr. Merv Rosell of California on Sunday afternoon, April 29 . . . the Seminar team here will consist of Dr. Robert M. Parr, Rev. Darrell Handel of Lincoln, Nebraska, Dr. Walter Wilson, Darrell Freleigh, and Mr. Dean.

**IMPORTANT NOTICE TO OUR READERS**

**With this issue of Action Magazine, we are beginning a change over of our addressing system which will result in better service to you and more efficient operation of our Circulation Department. We wish all of this could be accomplished quickly and smoothly but we know that it will take several weeks and that some errors may occur. Your cooperation will be a real help to us, especially as follows:**

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**UNITED EVANGELICAL ACTION**
**108 N. Main St., Wheaton, Illinois**

### Christian Laymen Plan A Soul-Saving Ministry

FORT WORTH, Tex.—A group of Christian laymen got together recently in Louisville, Ky., to take stock of their responsibilities toward reaching unsaved men in today's confused world.

So far as known, the Laymen's Leadership Institute, held on the campus of Southern Baptist Theological Seminary, was the first of its kind ever held. It set what its sponsors hope will be a pattern for other similar conferences which ultimately will snowball into a giant-size renaissance of laymen witnessing.

The 300-odd laymen who attended from twenty-nine states and Canada did so on an invitation basis. It was no "everybody come" affair. As a result the list of names was a select one, representing leaders in the communities from which they came. The institute was an interdenominational gathering.

Sponsors spared no efforts or expense in providing speakers of top-notch calibre. Except for one or two—Evangelist Billy Graham and Dr. Duke McCall, president of the host seminary—all of the speakers were laymen.

Included in the list of speakers were Horace H. Hull, Memphis, Tenn., president of Hull-Dobbs Motor Co., the largest Ford distributorship in the world; Herbert J. Taylor, Chicago, chairman of the board, Club Aluminum Products Company; Frank G. Clement, Nashville, governor of Tennessee; Smythe Gambrell, Atlanta, Ga., president of the American Bar Association; Ben Wooten, Dallas, president of the First National Bank; Leon H. Sullivan, Philadelphia, investments; Dr. Ralph Overman, Oak Ridge, Tenn., nuclear scientist; Frank Nelson, Ra-

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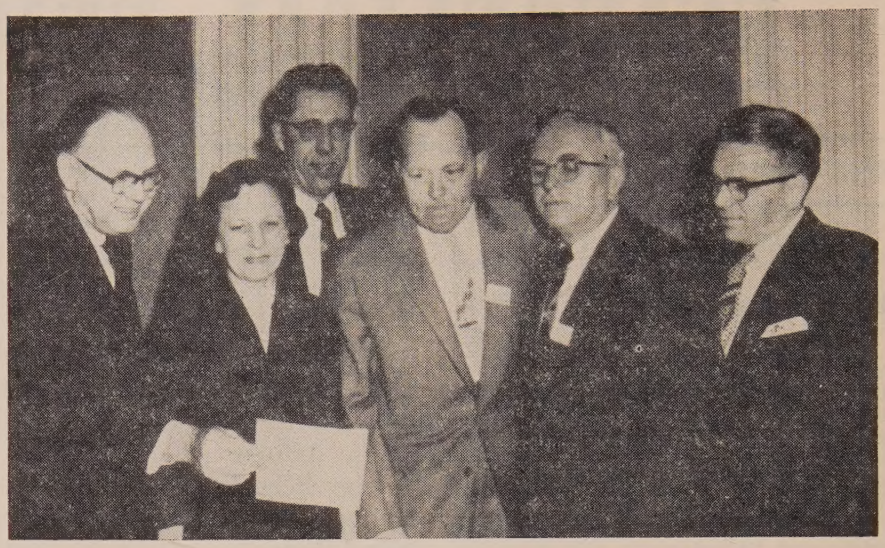

EPA LEADERS READ PRESIDENT EISENHOWER'S GREETING

Left to right: Mr. Russell T. Hitt, newly-elected president; Miss Verda Bloomhuff, secretary; Dr. Louis Benes, vice president; Mr. Mel Larson, treasurer; Dr. Oliver G. Wilson, director; and Rev. J. Fred Parker, retiring president. (See "Press" for report of convention.)

cine, Wis., head of an engineering firm and president of the American Baptist Convention, and Howard E. Butt Jr., Corpus Christi, Texas, vice-president of a 65-store super market chain.

## PRESS

### President Eisenhower Greets EPA Convention

CHICAGO.—One hundred editors and writers representing 82 publications reaching millions of readers attended the Evangelical Press Association's annual convention here.

Senator Frank Carlson (R.—Kan.) brought a greeting from President Eisenhower who said that the "day-to-day labors" of religion writers "contribute much to the moral and spiritual life of our country."

"I am glad that the convention will emphasize the important role that religion plays in furthering good citizenship through the strengthening of American families and in sharpening our people's consciousness of their spiritual heritage," the President stated.

In his address, Sen. Carlson noted that the percentage of church-going Americans has increased fourfold since 1850. "This is the smoke that proves the fire of the Spirit is abroad in our land," he said.

The Senator lauded the action of Congress last year to have all American currency stamped with the motto, "In God We Trust." He expressed the hope that Congress will now enact the resolution he introduced calling for the same motto on postage stamps.

Russell T. Hitt of Philadelphia, executive editor of *Eternity* magazine, was elected president of the association. Three of the 1955 incumbents were re-elected. They are Dr. Louis Benes, Grand Rapids, Mich., editor of the *Church Herald,* vice-president; Miss Verda Bloomhuff, Cincinnati, office editor of *United Evangelical Action,* secretary; and Mel Larson, Wheaton, Ill., managing editor of *Youth for Christ* magazine, treasurer.

The association voted to hold its 1957 convention Jan. 22-23 in Cincinnati.

*Christian Life,* non-denominational monthly, was named 1955 "Magazine of the Year" by the EPA. A panel of three judges selected it from among 46 periodicals for best editorial content, typography and layout.

Dr. Robert A. Cook, president of Youth for Christ International, in the keynote address urged the delegates never to be content with "less than literary dynamite."

"A lot of Christian writers are lazy," he said. "They throw in cliches and bromides and expect that this will have an effect. Then they ask the Lord to bless their work."

Dr. Cook pointed out that the Communists are "always looking for new ways to present their ideas—and they are taking great areas of the world without firing a shot."

"Either we present the world with strong, original and forceful writing or we take the path of least resistance and fail in our objectives."

### Zondervan Forms New Corporation

GRAND RAPIDS, Mich.— A new corporation to be known as Zondervan Music Publishers has been formed by B. D. and P. J. Zondervan, partners in the Zondervan Publishing House, and Robert J. Hughes, formerly Music editor with *Singspiration* Publishers.

The purpose of this new corporation is "to supply Christian people with quality Gospel music at reasonable prices." The first major project of the new music publishing company is the production and publication of a hymnal for use in evangelical churches.

### Religious Publications Not Affected by Ruling

WASHINGTON, D. C.—Religious publications would not be affected by President Eisenhower's proposal to increase postal rates, including second and third class mail.

The President recommended to Congress that the present one cent-and-a-

half per pound rate for second class publications of religious, charitable and non-profit organizations be left undisturbed.

He also proposed that non-profit organizations be exempted from the higher third class rates, which would leave intact the present one-cent-per-piece rate issued by churches.

Mr. Eisenhower asked, however, that all first class mail be raised to four cents from the present three cents and that air mail letters be advanced from six cents to seven.

## —INTER - CHURCH—

### National Holiness Group Plans Meet in Cleveland

MINNEAPOLIS, Minn.—The 88th Annual Convention of the National Holiness Association will convene April 3-6, at Hotel Hollenden in Cleveland, Ohio.

Scheduled speakers for the public services include Dr. Paul S. Rees, vice-president of NHA and pastor of the First Covenant Church of Minneapolis; Bishop C. V. Fairbairn, Bishop of the Free Methodist Church of North America; Dr. Z. T. Johnson, president of Asbury College; Dr. C. I. Armstrong, evangelist and vice-chairman of the World Gospel Mission Board of Directors; Dr. Lewis T. Corlett, president of the Nazarene Theological Seminary; Dr. Roy S. Nicholson, president of the Wesleyan Methodist Church of America; Dr. H. M. Couchenour, president of Chicago Evangelistic Institute; Dr. J. H. Hamblen, general superintendent of the Evangelical Methodist Church; Dr. C. J. McPheeters, president of Asbury Theological Seminary; and Dr. L. J. Lindsey, superintendent of the Oil City District of the Free Methodist Church.

The workshops which were found very helpful last year have been increased and expanded under the chairmanship of Dr. Delbert R. Rose. Thorough plans have been laid in the areas of Sunday Schools, doctrine, evangelism, education, youth, missions, audio-visual aids, and publishing. Those in charge of the respective sessions are Dr. Paul F. Elliott, Dr. Eldon Fuhram, Rev. Quinton J. Everest, Rev. Wm. H. Bartlett, Rev. Charles A. Hoos, Dr. Eugene A. Erny, Rev. Walter E. King, and Rev. Llovd H. Knox.

Winners of the Pentecost Sermon Contest will be announced at this national gathering as one of the many outstanding features of the Convention. The $660 in awards, furnished by the various cooperating publishing houses, will be given.

Cooperating in the sponsorship of the NHA and its annual convention are 23 holiness denominations, 75 colleges and schools, 175 state and county associations and 12 foreign missionary boards.

### ICCC Leaders Cover Australia with "Expose"

NEW YORK—Leaders of the International Council of Christian Churches toured Australia Jan. 26—Feb. 15 in an open challenge to the members of the Executive Committee of the World Council of Churches, meeting in the country during that time.

The ICCC group held meetings in all of Australia's major cities under the auspices of the Bible Union of Australia.

The World Council executive committee met at Gilbulla Feb. 6-11 near Sydney. A Festival of Faith was held at Sydney's municipal exhibition grounds in connection with the sessions. Prime Minister Robert G. Menzies and other national leaders attended the rally and welcomed the visiting churchmen to Australia.

### Council Leaders Plan Junket to Red Russia

NEW YORK—A delegation of eight leaders of the National Council of Churches will visit Moscow in March for "conversation with Christian leaders in the Soviet Union."

Selected by the National Council the deputation will make the visit under the agency's sponsorship, thus implicating every Protestant church in the council in a policy of fraternization with Red Russia. It will mark the first phase of a two-way visit that will bring Russian churchmen to the United States next June as guests of the National Council. Each visit will be for a period of about ten days.

Dr. Eugene Carson Blake, president of the National Council, announced the exchange visits at a meeting of its General Board here. He will be chairman of the American deputation.

He said the visits will afford an opportunity for an exchange of views respecting the life and work of the churches in the two countries, including efforts of the churches to achieve a just and durable peace.


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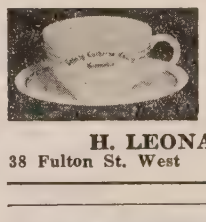

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Conservatives in the Council oppose the evident effort of its leaders to promote "co-existence" with the Red State. The representatives of the Russian Orthodox Church in America in the Council refused to endorse the junket or to entrust the delegations with their "prayers that the God of righteousness will lead the peoples of the USA and the Soviet Union into the path of peace."

The deputation will be the first broadly representative Protestant group from the USA to visit the Soviet Union since the Bolshevik revolution. It comprises six clergymen and two laymen.

In addition to Dr. Blake, who is Stated Clerk of the Presbyterian church in the USA, the clergymen in the deputation are: The Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church; Dr. Franklin Clark Fry, president of the United Lutheran Church in America; Dr. Herbert Gezork (American Baptist Convention), president of Andover Newton (Mass.) Theological Seminary and member of the National Council's Department of International Affairs; Dr. Roswell P. Barnes (Presbyterian, USA), the Van Kirk (Methodist) executive director of the Department of International Affairs.

The two laymen in the group are Paul B. Anderson (Congregational Christian), secretary of the YMCA International Committee; and Charles C. Parlin (Methodist), New York attorney who is a close friend of Bishop G. Bromley Oxnam.

## —SUNDAY SCHOOL—

### Chicago Convention Committee Is Set Up

CHICAGO—J. Edgar Hoover's endorsement of the Bible as America's way of survival was hailed here by the Rev. Clate A. Risley, general secretary of the National Sunday School Association.

"We are in complete agreement with Mr. Hoover's statement that the Bible must be taught and learned and practiced if the America we love is to survive," he said.

Mr. Risley announced that "Building with the Bible in the Sunday School" would be the theme of the Association's 11th annual convention in Chicago Oct. 10-12.

He spoke at a breakfast meeting of sixty key Midwest evangelical Protestant churchmen and educators at which a Chicago convention committee on local arrangements was set up.

"The Bible is the essential handbook of every Sunday school teacher who desires to build character for eternity into the lives of their pupils," Mr. Risley said.

"We believe that a philosophy of naturalism is inadequate to build spiritual resources into the lives of men and women."

The Association, an interdenominational, evangelical service agency, maintains national headquarters here.

## —PUBLIC AFFAIRS—

### Leaders Working for Uniform Sunday Laws

NEW YORK—(RNS)—Cooperation between church officials and civic leaders in working for uniform Sunday laws for all 48 states was urged here by Rev. Melvin M. Forney, general secretary of the Lord's Day Alliance of the United States.

In his report to the 67th annual meeting of the Alliance, Mr. Forney also endorsed "stiffer penalties, including mandatory jail sentences, for regular violators" of the Sunday laws.

He estimated that "95 per cent of


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America's businessmen do not want Sunday business."

"Many of them," he said, "are forced by the non-conformist to do business on Sunday so that they may meet what they call 'unfair competition.' "

Mr. Forney announced the results of a survey of Sunday laws conducted by the Alliance. Some of the findings were:

Nevada is the only state that has no Sunday laws.

Thirty-eight states have laws prohibiting employment, labor and the engaging in "worldly" business on Sunday, except for necessary work.

In addition, five states have laws prohibiting certain types of Sunday business.

Twenty-seven states prohibit the sale of liquor on Sundays. Eleven other states have restraints on liquor sales and in eight states Sunday liquor sales are decided by local option.

Mr. Forney said the weakness of laws against Sunday business is in the prescribed penalties. "There are very few states which have high fines," he said. "Most of them are from $1.00 to $25.00."

Discussing commercial sports and entertainment, he said the survey revealed that "practically all of the 48 states permit Sunday baseball and football and motion pictures and theatres by local option."

"However," he added, "nearly all of the states prohibit boxing, prize fighting, wrestling, dog fighting and horse racing on Sundays."

Dr. Chester M. Davis, pastor of First Presbyterian church, Rahway, N. J., was elected president of the Alliance. Harry G. Cook, of Philadelphia is the new treasurer.

## DENOMINATIONS

### Revolving Globe on Nazarene Building

KANSAS CITY, Mo.—A large revolving globe, eight feet in diameter, soon will be spotlighted atop the Church of the Nazarene's new $40,000 international headquarters building here.

The globe symbolizes for the denomination obedience to the biblical injunction: "Go ye into all the world, and preach the Gospel to every creature."

It will be mounted on a twelve-foot tower of porcelain-enameled steel. A motor will make the globe revolve slowly and continuously 24 hours a day.

The Nazarene denomination has 4,200 churches, of which 800 are in the mission field, with a total of 269,510 members. The Church sponsors 307 missionaries in twenty-one countries.

### N. C. Baptist Leaders Kill Autonomy Debate

RALEIGH, N. C.—(RNS)—The General Board of the North Carolina Baptist Convention rejected a request from the recently-formed Committee for Baptist Church Autonomy that the board arrange a "full and open discussion" of testimony given by Con-


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vention leaders during the trial of the North Rocky Mount case.

The committee had asked for a special session of the Convention or some other meeting at which the local church autonomy issue could be aired.

In December, 1954, the State Supreme Court awarded property of the North Rocky Mount (N. C.) Baptist church to a minority of its congregation which remained loyal to the southwide and state Conventions in a congregational dispute. The court held that because of its stand the minority was the church's "true congregation."

Many North Carolina Baptists hold that this ruling violates traditional Baptist policies supporting complete autonomy and majority rule of local churches. Some of them have been critical of leaders of the state body who gave testimony during the trial.

At its annual meeting in Asheville last November, the Convention approved a constitutional amendment reaffirming the traditional Baptist policy of local church autonomy. It declared that the Convention "does not claim and will never attempt" to exercise any authority over an affiliated church "or any other Baptist body."

### "Liberal" Pastors Unfrocked By Synod on Heresy Charges

MINNEAPOLIS,—(NLC)—Two pastors of the Northwest Synod of the United Lutheran Church in America were voted out of the ministry when a special convention of the synod upheld their conviction on charges of heresy.

Attended by 155 pastors and 99 laymen, the special convention on Jan. 26 was called to consider "irregular and disturbing doctrinal presentations" attributed to three young "liberal" pastors in the Milwaukee area of Wisconsin.

Only one dissenting voice was heard as the convention decided by a vote to unfrock Rev. George P. Crist, Jr., 31, of Bethlehem Lutheran church at Durham, a suburb of Milwaukee.

In a recorded ballot, the vote was 229 to 8 to depose Rev. Victor K. Wrigley, 33, of Gethsemane Lutheran church in Brookfield, also a suburb of Milwaukee.

In the case of Rev. John Gerberding, 33, of Holy Cross Lutheran church at Menomonee Falls, who had been acquitted of heresy by the trial committee, the synod agreed that the sense of the committee's request for "proper administrative action" had been fulfilled by Mr. Gerberding's resignation from his pastorate and that no further disciplinary measures were necessary.

The convention also censured Mr. Wrigley's congregation for "wilful disregard of actions of synod" in directing its pastor not to appear before the trial committee to answer questions and for rejecting the synod's suspension of Mr. Wrigley.

By a vote of 231 to 0, Gethsemane church was admonished to review its actions and report the result of the review to Dr. Paul E. Bishop, president of the synod, within three months. Should the congregation fail to abide by the synod's decision against Mr. Wrigley, the executive committee was empowered to enter upon whatever legal course it deems proper.


## CONGRESS ON PROPHECY
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## —WORLD-WIDE—

### Spanish Government Closes Only Protestant Seminary

MADRID —(RNS)— The Spanish government closed down the Evangelical Theological Seminary here, believed to be the only institution of its kind in Spain.

No explanation was given for the action. The seminary has been sponsored by the Spanish Evangelical Church and the Spanish Reformed Episcopal Church.

A chapel connected with the seminary was allowed to remain open. Rev. Theodor Fliedner, chapel pastor who has been associated with the seminary for many years, declined to comment on the closure order.

Last year Pastor Fliedner, a native of Germany, had some trouble with the Spanish authorities but the difficulties were overcome.

An American embassy spokesman said Ambassador John Davis Lodge had sent a report on the closing to the State Department in Washington.

### Russia Rejects Audible Prayers at UN Meetings

NEW YORK—(RNS)—The Soviet Union rejected a United States suggestion that sessions of the UN General Assembly be opened with audible prayer. Other Communist nations followed suit.

The prayer proposal was made in December by Henry Cabot Lodge, Jr., chief US delegate, in a letter to all UN delegations. He suggested that the prayer be offered, on a rotation basis, by clergymen representing the religions with adherents among the UN member countries.

The Soviet delegation asked the Assembly to continue the present practice, started in 1949, of opening and closing each annual session with a minute for silent prayer or meditation.

### East German Reds Plan Anti-Religious Booklets

BERLIN—(RNS)—Two anti-religious booklets are being prepared by the Science and Propaganda Department of the Socialist Unity (Communist) Party Central Committee for distribution to East German teachers and youth leaders.

Theme of one publication is that "the Church is an instrument of the exploiters to educate the toiling masses toward humility and to divert their attention from their everyday misery by making them believe in illusive heavenly joys."

The booklet will contain statistical data on the alleged "great secular wealth and possessions of the church, and its financial participation in industrial enterprises which directly or indirectly work for Western rearmament."

The second brochure is intended to fight "superstition and religious belief."

The Central Committee said the booklets were necessary because "youth cannot use all its forces for the development of Socialism without a correct attitude toward religion and its outgrowths."

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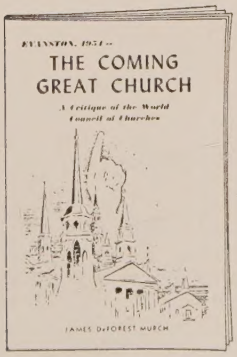


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## PERSONALIA

**Peter H. Eldersveld,** radio minister of the Christian Reformed Church, after four months illness, is returning to the air on his popular Back-to-God broadcast. On the advice of his physician Dr. Eldersveld is spending several months in Florida where he will preach for the Christian Reformed Church in Miami and make his weekly recordings.

**John Robertson,** student at Dallas Theological Seminary, has been added to the Youth Guidance staff of Youth for Christ. Robertson, converted in a San Diego YFC rally seven years ago, turned himself over to authorities and confessed to the murder of a liquor store clerk during a holdup. His Christian testimony since his conversion has won hundreds to Christ.

**Joseph M. Stowell,** pastor of First Baptist Church, Hackensack, N. J., delivered the mid-year Commencement address at Wheaton College recently and was granted an honorary Doctorate in Divinity.

**Lawrence L. Lacour,** noted Methodist evangelist, was the speaker during Religious Emphasis Week at Taylor University last month. Scores were led to Christ.

**F. Carleton Booth,** who has been associated with some of America's leading evangelists, is the new Professor of Evangelism at Fuller Theological Seminary. Two other additions to the FTS faculty are Dr. Paul King Jewett, formerly of Gordon Divinity School and Dr. William Carson Lantz, formerly of Pasadena College.

**Arnold Grunigen, Jr.,** 54, a pioneer in the Christian Business Men's Committee International movement, died at Stanford University Hospital on January 18. One of five founders of CBMCI, Grunigen served as International chairman of the movement for several years and until the time of his death was active as a member of the CBMC of San Francisco. His home was in Atherton, Calif.

* * * *

### Evangelistic Opportunity

Dr. Harry Denman, executive secretary of the Methodist General Board of Evangelism, cites current statistics to prove his contention that the USA abounds with evangelistic opportunity today. His decalogue of facts and figures:

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3. 31,000,000 persons move each year.
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6. 42,000,000 estimated to be born 1955-1965.
7. Population increasing at the rate of 2,500,000 per year.
8. Estimated population by 1965—190,000,000.
9. 833,000 new family units established 1950-55.
10. 2,000,000 more new units will be established 1955-1965.